## TEACHING FROM THE PULPIT

A Man Who Can Hold to His Religion Without Detriment to His Business.

The Lesson the Influenza Epidemic Carries with It-Churches and Charities-Mr. Mitchell's Farewell to His Congregation.

MERIDIAN-STREET CHURCH.

Dr. Cleveland's Sermon on the Relations of

Religion and Business. At Meridian-street M. E. Church, yesterday morning, the pastor, Rev. Dr. H. A. Cleveland, preached to a large congregation on "Religions and Business." His line of thought was suggested by the eleventh verse of the twelfth chapter of Romans: Not slothful in business; fervent in spirit; serv-

ing the Lord. "The lazy races of the Orient may need exhortations against the sin of slothfulness," said the Doctor, "but our American people esteem so highly what money will do that they are in little danger of neglecting the means of acquiring it. Bacon's word, 'Believe not much them who seem to despise riches,' is a message that finds with us a ready credence. If a preacher among us proclaims the praises of poverty he cannot set his discourse believed. His hearers will suspect that his policy is like that of Virgil's harpies, who sought to excite disgust at the banquet that they might themselves devour the viands. With our people the money passion is often the ruling passion. No condition, no profession is proof against it. There is no drudgery men will not endure, no dangers they will not face, no sacrifice they will not make that they may acquire money. The sin of too many of our people is in their thinking that business is everything. What we all need to be told is, 'not to regard the necessary business of life as itself irreligious, and to avoid making it so.' The feeling is abroad that religion and business are incompatible, and can be well conducted only by keeping them separate. The feeling springs from erroneous views. We need money for what it can do for us, and we need religion for what it can do within us and for us. The desires for both are natural and inevitable, and to seek them both is legitimate. They are not incompatible. God has made us so that we need them both, and he will bless

us in our seeking of them both."

There is a good deal of one-sided teaching, the Doctor thought, which is always harmful teaching. Over by the side of one great truth there is always another great truth interpreting and qualifying that truth. When religion is urged only on its spiritual side it does injustice to the physical side of man's nature and life, as when business is pursued as the whole truth and good of life it defrauds spiritual needs and perverts the higher facts and functions of our nature. "If it is true that we are saved by faith only," the Doctor continued, "it is equally true that we are saved by works and not by faith only, for faith without works is dead. And yet we are sometimes warned that doing is a deadly thing, and ends in death,' until we wonder we were not warned against being born, for life is a dangerous thing and ends in death. The poor creature said to the shepherd, in the parable of the popular preacher, ' do not think I am your sheep, for I yielded you no wool at all last year, and the shepherd replied, 'you are all my sheep because I bought you.' But suppose the creature you have bought grows fur and claws, instead of wool, and eats lambs for breakfast, is it a sheep because you 'bought' it? It is the teaching that separates religion from meant to be and should be made a benefit conduct that is responsible for the feeling to others. If we do honest and good work now abroad that religion and business are incompatible, Holy days, and places, and people have been divided off from other days, places and people until many persons have come to regard themselves as freed from the obligation to be in any sense holy and to do holy things except when they are in those days and places. By these persons it is supposed that business engages only those energies which a man employs as an animal and religion only those he employs as a spiritual being. Thus man is divided of his proper unity, and business of its dignity. It is thus men attempt to lead two lives-Jeckyll and Hyde. The notion is false in philosophy and religion, and barmful in morals and political economy. In its extremes it becomes absurd and ridiculous.'

The Doctor spoke of a friend who wrote that in his summer rambles in New England he met a gentleman who combined in himself the offices of farmer, horse-dealer and colporteur. Distributing religious books he called his work of mercy, "By one remark that he made my friend," the Doctor remarked, "was much impressed. 'When I start out on a work of mercy,' said he, 'and stop to deal in horses I do not have good luck in that deal; the fact is, when I trade horses I do not want the Lord around.' That man stated in a frank way the feeling of a great many persons who never say anything about it; of persons who think that in business matters one can set his religion aside, and that it will improve the business and not hurt the religion, nor deteriorate the character in itself or in God's sight, There have been those who carried this notion so far as to suppose that if they were very orthodox and devout at times, and on occasion gave themselves with stress to religious exercises and professions it secured to them a license to do meaner things in business than would be otherwise permissible. The fact is, we have but one life—that is good in its motives and quali-ties, or it is bad. We do not have two sets of faculties, one half of which we can lav down and take up when we will, as we do a garment. We may be sure that if, on any day, the devil gets the man of business, he will not be put out of his bargain by any such game of fast and

"If we serve the supreme God at all, we must serve Him undividedly. The business to which God calls us, and for which He has endowed us, we should regard as itself religious. He knows we have need of foods, clothes, houses, conveniencies and comferts of a thousand kinds, and when He placed us, uncovered and empty-handed, on this planet, He meant that by the business use of the faculties. He gave us we should get ourselves these needed things. When God made us, with soft feet, and placed us on this rough and flinty ground. He meant that some of us should go into the shoe business. Shoes are as plainly in the eternal intention and constitution of things as prayer is, and the busi-ness of making and distributing them so that men can get comfortably about over the earth, may be entered upon and conducted with as much devout reference to God as one may enter upon the conduct of a Sunday-school, or take part in a prayer-meeting. A man's religion is in his loyalty to truth and devotion to the service of welfare. A patriotic man is as truly patriotic on the 4th of January as on the 4th of July. George Washington was conspicuously patriotic when actively engaged in the political and military affairs of the Nation; he was not less patriotic when in recreation he threw off the weight of his great tasks and sought in rest the strength by which he might be able to carry the Nation through all its perils to lasting success. Between his patriotism, his business, and his amusement, you can draw no lines of separation."

The Christ idea, the Doctor further said, is worthy to become the commanding principle and passion of our lives, and to enter freely into all occasions and all enterprises. "It sheds upon us," he said, "the brightest light of all our seeing, shows us the good and friendly God in living relation with us, and always having lovingly to do with us, and offers us the motives and helps adequate to lives of righteousness, of charity and of eternal hope. That is a defective piety that divorces itself from the activities and enterprises of our earthly life. What we call our secular duties,' if nobly peformed, educate us in virtue, shape | right on this, the soul must learn to our manhood, and contribute to the development and enrichment of our immortal faculties. Men grown in perpetual seclusion from the world are like vines grown in dark cellars. Much of the work of life is to be regarded as of the nature of worker is impelled and sustained in his toil by love of wife and sweet child, by a desire to serve and bless his neighborhood and help on the good cause, his toil is an expectation of the congregation, offered and philosophical as a problem in mathematics. The Jews seek a sign, a wonder, but a sign can do no good. Physical power can never remove a moral stain. The Gentiles seek after wisdom, but wisdom can never forgive. This was the mistake they made, but Paul was wiser than this. He preached God's love in a suffering to mathematic to the congregation, offered a tribute to Mr. Mitchell, which was unaniform a tribute to Mr. Mitchell, which was unaniform a tribute to Mr. Mitchell, which was unaniform at the boy. The ton, on behalf of the congregation, offered a tribute to Mr. Mitchell, which was unaniform at the boy. The monstly adopted by the congregation. It was as follows:

We, the members of the Fifth Presbyterian can paster, the Rev. G. G. Mitchell, feels important to monstly adopted by the congregation. It was as follows:

The Gentiles seek after wisdom, but wisdom paster, the Bev. G. G. Mitchell, feels important to the monstly adopted by the congregation. It was as follows:

We, the members of the Fifth Presbyterian can paster, the Rev. G. G. Mitchell, feels important to the boy. The monstly adopted by the congregation. It was as follows:

We, the members of the Fifth Presbyterian can paster, the Rev. G. G. Mitchell, feels important to the boy. The monstly adopted by the congregation. It was as follows:

We, the members of the Fifth Presbyterian can problem in mathematics. The Jews seek a sign, a tribute to Mr. Mitchell, which was unaniform to monstly adopted by the congregation. It was a sign, a tribute to Mr. Mitchell, which was as follows:

We, the members of the Fifth Presbyterian can do no good. Physical particular to the boy. The monstly adop

education in divinest things and is itself religion. The workers in science and philosophy, in the college and the laboratory; the lawyers who seek to establish justice and maintain right in the world; the manufacturer and the merchant, who seek to provide their fellow-men with useful articles serviceable in the needs of life; the politician, who seeks the best management of public affairs and the highest welfare of the people; these, if true to their callings, cultivate the principles and show forth the spirit and virtues that are at the foundation, and are of the nature of religion. Even in recreation there may be much that is refining, ennobling and necessary. To many men and women in this city, a season of rest would be better than a season of prayer. Sleep, at times, may be more pious than piety itself. Laughter may be a means of grace. If we cannot make our business to be religious, in this worthy sense, we had better abandon it and enter upon some way of life in which we can maintain our self-respect, ask the blessing of God, and be of some use to our fellow

"I believe in the divinity of work, and that our hand-workers may look as confidently for God's inspirations to guide and help them in their work as may the preachers in their studies and in their pulpits. Of Bazaleel, father of Boaz and progenitor of David, the Lord said: 'I have filled him with the spirit of God, to work in gold, and in silver, and in brass, and in cutting of stones to set them.' If God fills men with His spirit that they may be good workers in such things surely we may believe He does the same that they may be good workers in iron and in fabrics, in medicines, in the making of books and of newspapers, and in the making and executing of laws, and in the managing of railroads and of commonwealths. The Christmas angel came to the peasant shepherds while they were in the midst of the business of tending their flocks, let fall upon their brows a wreath of heavenly luster and taught the world forever that in heaven's sight honest toil is neither profane nor atheistically secular, nor separate from things that are spiritual. Christ was himself a carpenter, and was as religious in his shop as in the Temple or on the Mount of Olives. Paul, the hero and the saint, was a weaver of cloths, and tells us Whatsoever ye do, do it heartily as unto the Lord.' By 'heartily' he means do it from your soul;' that will make your work to become religious, as all work was meant work, and knowing it thoroughly in itself spoke of Dr. Thomas Chalmers, who, and in its largest relations and uses, will lift it above drudgery and all atheistic isolation, and fill it with sanctity and joyfulness."

There are men, the preacher continued, who put their souls thus into their work and make it beautiful as God's work is. There are artists of the ground and in dry goods, who make their lots, and gardens, and windows to be beautiful, so that we cannot pass them by until we have stopped to admire and receive their benefit. There are mechanics whose work is always neat and admirable, and book-keepers, whose ledgers are true and graceful, and artists in households, who make homes to be Edens; all these, putting their souls into their work fervently, make it of the quality of a fine art and to be of the nature of religion. "Our world would be a great deal better to live in," he con-tinued, "if only a little more conscience were put into the work men do in it. There is much slovenly and bad work done that we are inconvenienced and pained by every day. Such work is not religious, though sometimes done in the name of religion. It depraves those who do it, blunts the moral sense of the people, and often impairs their health and perils their lives. We ought always to distinguish between good work and inferior, and give our patronage to the man who always tries to do the best work. Among a people who do not know what the best work is, or who do not care, such a man will have a hard time of it. This is why we must keep alive in us the sense of God, and do our work as unto Him who is not pleased with any work that is scamped, nor with any that is not honest and beautiful. A lie in wood or stone, or brick, or gas-pipes, or railways, or foods, or medicines, is no better than a lie in the court room or in the sanctuary. Our work is we shall add to the world's comfort and happiness. If we make our neighbor a good coat he will not only get a comfort from it, but, in its longer use, the economy of our good work will save him means for other comforts and for the necessaries of his family; and this whether he knows how really good our work was and is willing to pay us for it all or not. The great Artificer above knows all our thoroughness and will reward the same. In God we have adequate motive for good works. Christ has taught us that, notwithstanding the hard views of many men and the hardness of their theologies, God is a Christian, and calls us into the highways of business that we may work with Him there in serving the needs of men and helping forward their welfare. It is a more practical and artistic religion that we need for ourselves and for the world. Only the religion that helps men in this world will get believed by them as bearing any promise of blessing for them in any other

## CENTRAL CHRISTIAN CHURCH.

The Ministration of La Grippe as Viewed by the Rev. D. R. Lucas.

Rev. D. R. Lucas, of the Central Christian Church, occupied his pulpit yesterday morning for the first time since his recent illness, the subject of his sermon being "The Ministration of La Grippe," a peculiarly appropriate one just at this time. Mr. Lucas took for his text verses from the twenty-second to the twenty-fifth, inclusive, of the first chapter of the First

For the Jews require a sign, and the Greeks seek after wisdom But we preach Christ crucified, unto the Jews stumbling-block, and unto the Greeks foolish-

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom Because the foolishness of God is wiser than men, and the weakness of God is stronger than

"The prevalence of the epidemic of influenza," said the reverend gentleman, "brings to the mind of all thinkers an old question, the ministry of suffering and pain, and teaches us some lessons that are worthy of consideration. It teaches us the kinship of the sons of the earth, and forcibly reminds us that 'God has made of one blood all nations of men to dwell on the face of the earth.' All classes, the high and the low, the rich and the poor, the prince and the pauper, in all lands are alike afflicted. And there is no bond of humanity like the bond of suffering. It teaches, also, the weakness and dependence of man. As the text says, 'The weakness of God is stronger' than men,' and we realize that the only re-

It is a remarkable fact, the preacher further said, that it is only in the Bible one finds any attempt to afford a solution of the problem of pain. The Scriptures teach that it is God's plan to have man reach perfection through imperfection, pleasure through pain and salvation through suffering. "The problem may seem to the Jews," he continned, a stumbling-block, and to the Greeks foolishness, but the man whose faith reaches to the end has to support him the wis-

lief must come from a higher power."

dom and power of God. Physical pain, he said, is that which people suffer in themselves, and its causes are as numerous as the ills that afflict humanity. For this there is but one fectual remedy, and that is death. "When death comes to a body racked with pain." the preacher continued, "it is not an enemy, it is a friend. How often we look down on the peaceful face of a departed sufferer and rejoice that all pain is over, that the weary tired one is at rest. So, also, when we look at death from afar it appears terrible, but when it comes to a body wasted with suffering and pain it is like the coming of a gentle. quiet sleep. But moral pain is the pain of sin. From the time that Cain uttered that fearful wail, 'My pain is greater than I can bear,' through all the ages there has come to the conscience or moral nature of man the fearful pain of sin. For this there can be but one remedy, and that is forgiveness. The Bible is right, and must be forever hate sin and love righteousness, and be reconciled to God or there is no relief.

Savior with a blessed promise of forgiveness. It comes like manna to the hungry

The gospel is the only remedy for the pain of sin, the preacher asserted. It shows that God can be just and justify him that believeth in Jesus.

"Vicarious pain," said Mr. Lucas, "is the pain that grows out of our relationship one to another. All the blessings we enjoy, even our birth into this world, our national freedom, our homes, the church, have come to us through the sufferings of others. And how much of the pain we bear is what we bear for others. From the cry of David in that chamber over the gate, 'O, Absalom, my son,' through all the centuries Davids and Rachels have been weeping and mourning for those that were, but are not, and refusing to be comforted. Mr. Blaine may be free to-day from physical pain, but who is there that does not know that his heart is wrung by a pain far greater. The friends that gather about the bed of a loved one dying feel a pain that is greater than the dying one knows. How often do the dying comfort the living more than the living can com-fort the dying. For this pain there is, there can be, but one remedy, and that must come in the reunion of the loved and lost ones in some other land."

FROM OTHER PULPITS.

An Address on Churches and Charities by Alexander Johnson. Mr. Alexander Johnson, secretary of the

State Board of Charities, spoke at Plymouth Church yesterday forenoon on "The Churches and Charities." Previous to beginning his discurse a letter was read from Rev. O. C. McCullock, who is confined to his home by serious illness, stating that he would not be able to conduct services during the month of February. Mr. Johnson then spoke of the historic development of charity from the individual action of the believer until it became a part of the business of the organized church, and thus continued until its abuses impelled the secular government to interfere at first to regulate -as in England-and eventually to replace the work of the church entirely. He said government interference had never remedied the ills that misplaced charity produced. He ears ago, when called to the pa ish of St. John's, Scotland, where the poor's rate for outdoor relief in the parish amounted to £1,400. The doctor, a student of economic questions, had arrived at the conclusion that the system of legal relief was a great mistake, and worked im measurable mischief among the poor. He accepted the call with the condition that the parish should organize its poor relief on the voluntary plan, and not allow the regular poor relief of the city to be distributed within its borders. He divided the parish into small districts, with a volunteer visitor in each. People needing help were found and relieved; those able to work were set about it. No persistent idler or drunkard could get aid. The poor rate was not entirely disused, but its amount fell from £1,400 to \$190 a year in ten years. Dr. Chalmers in his work, "Christian and Civil Economy in Large Towns," contended that legal charity was unjust in itself; not only injurious to the laborer, but diminished the interests and sympathies of the wealthier people in the condition of their humble neighbors. Mr. Johnson noted that there had been

in recent years a remarkable development of missionary enterprise in our larger cities. Following the example of the Five Points mission in New York, one may see in such centers of vice as the "Levee" or "Black Hole" of Chicago, and in similar localities in Cincinnati, St. Louis and other cities, so-called "missions," where gospel services are conducted every night. The chief endeavor is to work up an enthusiasm on all hands, and so bring the wanderer back to God. A good deal of material relief is afforded to converts in distress, and the missions appeal to the dissolute rather than to the honest worker. The results are a few genuine conversions, but a great deal of backsliding; frequent complaints of financial irregularity of converts appointed to positions of trust, and a tremendous egotistical development of the leaders, who can hardly speak of anything but them-

The greatest success of the gospel mis sion, the speaker continued, has been when conducted by some man of remarkable character like Jerry McCauley, of New York, who has something to offer the saved men, like his brush shop, where they may earn their bread by honest hard work, and from which they may graduate into respectable positions. On the whole, the present "mission" is a sentimental and transient form of religious and charitable effort and will presently develop into some thing better or be abandoned. Beside these missions of the slums Mr. Johnson noted others that he considered to be on a better plan. These are the branch Sunday. schools and preaching stations of the large and wealthy city churches, planted usually in the midst of districts where the poor chiefly live, and bringing into their services the residents and their families. These are much more hopeful, and in connection with them the distinctive church charity work may be very wisely done. Although it is necessary to guard carefully against making the religion of the poor a thing of the loaves and fishes, yet it is much easier to spiritual welfare when you prove to them that you take thought for their material prosperity also. Still the mission, he said, lacks its truest

inspiration. It is not enough to give poor people, in unpleasant parts of the city, a cheap preaching-room, plainly furnished. and with indifferent music, where, for an hour or two on Sunday, and a shorter time on week nights, they may be preached to and at. Some better gifts must be found than these, or than money or blankets. About five years ago a party of young English university men, inspired by the example of a noble-hearted friend, who had given his life, not only metaphorically but literally for the food of the poor, established an entirely new charity. Like the old Benedictine monks, they went in company into the wilderness, only instead of the wilderness of nature it was the wilderness of a great city. They established Toynbee Hall-naming it in memory of their friends Arabel Toynbee, in the slums of Whitechapel, London. They made it a place for the culture of working people. They had lectures and music, classes, gymnasinms, entertainments and preaching. But they did more than all that; they went to Toynbee Hall and lived there, becoming residents of the district and taking their part in parish affairs, boards of guardians, vestries, committees of the Charity Organization Society, and the like. They gave themselves to the work of making life worth living for the poorest of the people by coming into personal contact with them in the place where they live. Before Christianity can be taken to the masses, Mr. Johnson said in conclusion, there must be some people who will give to the work a devotion equal to that which inspires so many with a willingness to go with the gospel into the wilds of Africa.

Mr. Mitchell's Last Sermon. Rev. G. G. Mitchell preached his last sermon yesterday morning as pastor of the

Fifth Presbyterian Church, the house being crowded to its full capacity. He did not follow the usual custom of giving a farewell discourse, but spoke to his congregation from the purely doctrinal theme of religion and a religious life. His text was the seventeenth verse of the thirteenth

chapter of John: If ye know these things happy are ye if ye do

A person may observe divine worship, he said, and have a due regard for Christian morals, and still not be religious. He may belong to the purest Christian comunity. hold orthodox sentiments, and lead an exemplary life, and yet be a stranger to spiritual, practical godliness. True religion, he said, is not passive piety, but active work. God's injunction is to walk in His statutes and keep His judgments with activity, zeal and earnestness. The daily trials of human life only tend to give strength and health to a pious heart, for men are to be judged according as they have worked while on earth. They are

saved by grace, but tried by deeds. The pastor made no reference during his discourse to his leaving, but William Bur-

a true friend and a loving brother who has been continuous and untiring iff his efforts to advance the kingdom of Christ in our midst. We shall ever bear in mind the sincerity and directness with which be preached the gospel of the Lord Jesus Christ to us, the energy and zeal he has displayed in all the work of the church, and the tenderness and strict helpful sympathy with which he has ministered to many of us in our hours of trial. He has come to our homes darkened by death, and brought the light of Christ's promises; he has stood with us by the graves of our departed, and made sure to us to us the hope of the resurrection. To many he has been the guide to the cross of Jesus Christ, and his cordial welcome in introducing us into the membership of the church will ever be cherished in our mem-

We would especially recognize indefatigable labors in clearing the debt that it ded so heavily upon our church when he became its pastor, and the hearty and unwearied effort he has given to the completion of our church building. We cannot but regret that he should leave us at a time when we believe that his presence and aid are so necessary to bring to their final completion the work of building in which we are now engaged. We would also express our hearty appreciation of the also with which Mrs. Mitchell has always seconded our pastor's work. Her labors in our Ladies' Aid Society, her superintendency of our Sunday-school, her influence in our Y. P. S. C. E., and her cheering and helpful visits in our homes, have intensified our respect for her, and given her a large and abiding place in our affections. She has wrought well and nobly for the Master's cause in our midst. We unite in the prayer that God may abundantly bless Mr. and Mrs. Mitchell in all their future life, and direct them to other fields of usefulness where they may continue their noble and self-sacrificing labor for Christ and His cross.

Mr. Mitchell made a brief reply, thanking his people for the kind support they had given him during his pastorate in this city, and expressing himself as deeply concerned in the welfare of the church.

They Will Go to Africa. A large congregation was at the Tabernacle Presbyterian Church, last evening, to hear addresses from J. E. Jaderquist, Charles L. Helmick and E. Kingman, three visiting missionaries to Africa and members of the Y. M. C. A. They are young men. Mr. Helmick appearing to be not over twenty-five years of age. Mr. Kingman, who is married, will leave in a few days for the Sondan to prosecute his work, and will ultimately be joined by his wife. After preliminary services at the church Mr. Jaderquist was first introduced to the au-dience. He told the story of his entrance upon missionary work, and how he was influenced to go to Africa. He had notthought of going three weeks before the date of his departure, and his decision was formed very suddenly. He had gone because he felt it was the work he was called by the Almighty to perform. In the heart of Africa, he said, far from the track of civilization, a young man, Frederick Arnett, with a few comrades, is now struggling to christianize the millions of natives. Surrounded by savages, beset with difficulty and danger, far from home and friends, he and his companions are striving to spread the gospel of Christ. "The Soudan, in particular," Mr. Jaderquist continued, "is the objective point of the workers. During all the years that men have entered its dark confines to amass wealth and bring away riches, while they have carried there death and destruction, they have never carried the gospel. Mr. Helmick, who spoke next, said the power needed to spread the gospel is the power of self-forgetfulness. Without it wealth and influence unlimited would avail nothing. It was the same power

telling how money aid had often come to them in the hour of greatest need, when they knew not which way to look for succor. Mr. Kingman spoke briefly in closing the services. He said that by the grace of God he was a saved man, and he should do his utmost to obey His commands. Many called foreign missionaries cranks and said they should work at home, but the Master

had said: "Pray ye the Lord of the harvest

which caused Paul to preach the gospel

through twenty-four years of persecution, suffering, hardship and privation. Mr.

Helmick detailed the experience of himself

and friends in the beginning of

their evangelical work in this conn-

to send forth laborers." A Talk About Agassiz.

President D. S. Jordan, of the State University, spoke at Plymouth Church last evening on "Agassiz at Penikese." He referred briefly to the birth of that great naturalist, in Switzerland, May 28, 1807, and said he was of Huguenot descent, his family having been driven from France by the revocation of the edict of Nantes; and that for six generations his lineal ancestors had been clergymen and Calvinists. Agassiz's father intended his son should be physician, but his earnest desire was to be a naturalist. He came to America in the spirit of adventure and curiosity, and stayed because he could here think and act as he pleased. He found many things here that were crude, stupid and ridiculous, but he found a people not satisfied with present achievement, but continually striving for something better. He saw that here his influence as a teacher could be greater than in Europe, and from the time he landed until his death he became more and more an American.

Dr. Jordan said that Agassiz was, above all else, a teacher of science in the broadest sense, which is to teach men to know, not to guess. He would have the student trained in the knowledge of real things. He was the best beloved of American naturalists. Once, when asked to write a text-book on zoology, for the use of schools and colleges, Agassiz remarked that the best book is the book of nature, and that he would teach students to pin their faith to that, and to no other. By his system, real animals, plants and rocks were brought before the pupils for their instruction. The doctor spoke of the summer school of observation, established by Agassiz at the little island of Penikese, eighteen miles south of New Bedford, when fifty students, of which he was one-thirty men and twenty women—spent the sum-mer of 1873. He showed the influence of this great naturalist upon the scientific development of this country, and said that he had given his own enthusiasm to a large body of scientists, men and women, many of whom are now well known as educators, carrying forward the ideas of their great

Amusement Notes.

Frank Daniels, the eccentric young comedian, will begin a limited engagement at the Grand Opera-house to-night, appearing in his characterization of Packingham Giltedge, in the comedy of "Little Puck." The play is a bright and entertaining skit, and the company presenting it is good. Besides Mr. Daniels, the cast includes Bessie Sanson, Arthur Moulton, Bert Harvey, W. H. Stedman, Maria Hilton, Louise Embree and several other favorite performers. The engagement is for three nights only.

At the Park Theater, Hamilton Harris, who has achieved considerable success in the leading character of Sims & Pettit's scenic play, "In the Ranks," will appear in that drama during the entire week, the engagement beginning this afternoon. "In the Ranks," a melodrama, is one of the standard productions of its class. It will be put on the stage at the Park with all of the necessary effects, and a very pleasing

performance is promised. Miss Mand Haslam, who played Rachel McCreary in "Held by the Enemy," at the Grand Opera-house, was on the stage Saturday afternoon and evening against the advice of her physician. She was almost unable to speak her lines on account of sickness. The management tried to fill her place, but failed, and Miss Haslam pluckily agreed to do her best. She was so weak at the end of the third act, in the afternoon. that she fainted when the curtain went down, and it was with great difficulty that she was revived in time for the fourth act. The second lecture of the Indianapolis Lecture Course will be given by F. Ober at Plymouth Church, Wednesday evening. His subject will be "Algiers and Its Pirate Chiefs." The matter will be illustrated by views on a canvas thirty feet square.

Misplaced Confidence.

Cal Pierce, a colored bell-boy at the Grand Hotel, is missing with \$20 of landlord Pfingst's cash. Clerk Updegraff sent him out about 7 o'clock last evening to get change for a twenty-dollar bill, and the boy failed to return. He had been employed at the hotel five or six months. The clerks have been in the habit of sending the boys on similar errands, and this is the first instance where their confidence was misplaced.

I have found out a gift for my fair. It is not a ring of gold, nor flowers for her hair, nor pearls for her white neck, but Salvation Oil for her sore throat. She's a singing bird. Loss of Life.-Thousands sink into an early grave for want of a bottle of Dr. Bull's Cough

THE CIVIL-SERVICE RULES

The Nature of the Examinations and Samples of the Questions Asked.

What Is Required of the Applicants for Department Clerkships, Letter Carriers and Clerks in the Railway Mail Service.

It is evident that there is a general lack of correct information in regard to the nature of the examinations to which the candidates for appointment in the various branches of the public service which come under the rules made in obedience to the civil-service law are subjected. This article will, in no manner, treat of the merits or the demerits of the civil-service system or of the methods adopted, but will simply undertake to give such information as can be derived from official reports, and to correct any errors which may prevail in regard thereto.

In the examinations the different subjects are "weighted" according to their relative importance in the examination. In determining the general average of a competitor the average on each subject is multiplied by the number indicating the relative "weight" of the subject, and the sum of these products, divided by the sum of the relative "weights," gives the general average. For instance, in finding the average made by an applicant for a clerkship in the departmental service, the following table will show how the average of each appli-

SUBJECT.	Averages	Relative weights	Product of averages multiplied by weights
Orthography	85 75 90 75 70 80 85	3 11 5	170 225 270 225 70 400 170
Divide sum of products by sum of relative weights		20	1,605

The general average, 80.25.

It will be seen from the "weights" alone given that arithmetic is the most important, and that penmanship, copying and letterwriting are next in importance; that orthography and the elements of book-keeping are next, while elements of English language and geography, history and gov-ernment of the United States are lowest. The applicant who has passed an excellent examination in arithmetic, penmanship, copying, letter-writing and orthography. and should utterly fail in all the rest, would receive so high an average as to be ranked among the best, since the most that the two ornamental branches, or rather those testing the general information, can count, is 200, while arithmetic alone, if a perfect examination is made, will count 500. The time allowed for this examination is limited to seven consectitive hours.

In orthography the following list of twenty words is given, with the definition, and the competitor is required to write them: "Speech, impeach, conceited, seated, dyeing, dying, mutable, diffidence, felicitate, hesitate, commissary, comical, memorize, disguise, agreed, impede, perseverance, interference, consciously, guidance." Penmanship is the second subject, and

that is marked on the basis of "legibility. neatness and general appearance, and by correctness and uniformity" in all the exercises. In copying, which comes next, the first exercise is in writing from dictation. The examiner first reads about ten lines to give the sense, and then repeats it, five or six words at a time, at the rate of from fifteen to twenty-five words per minute. Three minutes is allowed after the dictation for punctuation and correction. The next exercise is writing from plain copy. In letter-writing the competitor is required to write a short letter—the subject in one examination being "a brief account of the leading industries of the State" to which the competitor belongs, but he must write 125 words, and not a word about politics or religion.

In the examination in the elements of English language a number of printed sentences are given to correct the errors in syntax and the use of words. Here is one of the sentences: "Either you or he have lain yourselves open to the imputation of describing more than you saw."

The next subject is arithmetic. The first questions relate to the writing of figures, numbers expressed in letters, and the op-posite. Then follow questions in the form of fundamental rules, followed by a question in fractions. The following is sample of the five general questions:

The fence around the four sides of a square field measures 3,70818 miles. What is the length in furlongs, rods, yards and feet of the fence on one side of the field! This is the most difficult problem given,

and it is something of a puzzle: A merchant bought a lot of woolen goods, paythird of it for 30 cents per yard, one-sixth of it for 36 cents per yard, one-fourth of it for 28 cents per yard, and the balance, being damaged,

by \$30 on the cost of the goods. How many yards did he buy! In the elements of book-keeping, an ordinary account of debit and credit is given to put into form, carry out and give the bal-

was sold for 16 cents per yard; he gained there-

The eighth topic is geography, history and United States government. So much has been said about these questions in the newspapers that the whole are given: Name, in their order from west to east, the five great lakes, and the waters which connect them

with one another. Name, in their order from north to south, the States which lie in whole or in part on the east bank of the Mississippi river. What States of the Union are bounded in part by the following bodies of water: Lake Michigan, Long Island sound, Lake Champlain, Pa-

In what State and on what water is each of the following cities; New Orleans, Memphis, Kan-sas City, Milwaukee, St. Paul, Albany, Cairo, Cincinnati, Hartford, Philadelphia! Name the Vice-president who was elected with each of the following-named Presidents: Zachary Taylor, Franklin Pierce, William Henry Harrison, James Buchanan, James A. Garfield.

Where are the following battle fields! State in what war each battle occurred: Long island Chancellorsville, Chapultepec, Bennington, Lundy's Lane. What branch of the United States government has control of naturalization; and are naturalized

citizens eligible to all offices; if not, what are the Under what circumstances may the President adjourn Congress, and for how long! Which house of Congress has the sole power of impeachment? What are the constitutional qualifications of

the President of the United States?

As has been stated, a failure to answer all of the above questions would not prevent a competitor from taking so high a general average as to be successful. But artial failure in arithmetic and the branches which he must use as a clerk would be fatal.

The above is a full description of the nature of the examination which appli cants for general clerkships in the departments must pass. All of the most difficult questions are given. There are special examinations for com-

petitors for special branches, like pension examiners, book-keepers, customs inspecttors, patent examiners, etc., which embrace questions relating to the branch of the pubhe service in which they desire positions.
One of the examinations which has excited interest is that of local mail carriers. The relative "weights" of subjects are as follows: Orthography, 2; penmanship, 2; copying, 1; arithmetic, 1; geography, 1; locality of postal delivery, 3; -total, 10. The questions on the first three topics are the same as for a departmental clerk. The questions in arithmetic are very simple, the most difficult being the following: In an office employing 35 carriers, each carrier loses 20 minutes in idle talk. Suppose the average salary of each is \$2.50 for ten hours' work,

what is the cost to the government of the lost time each day, and what will it amount to in a year of 313 working days! In regard to the knowledge of locality of the postoffice delivery, the following questions were put in a recent examination:

Name the principal railroads (not exceeding five) which pass through or terminate in this city, and give the location (the street or streets on which situated) of the principal depot or ticket office of each. Name four streets which pass nearest to the building in which this examination is held, and

mention one public building or prominent bust-

Name the principal hotels in this city (not ex-

ness house on each.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other wellknown and valuable vegetable remedies, by a peculiar combination, proportion and process,

giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fall. Hood's Sarsaparilla Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feel-ing, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

ceeding five), and give the location (street or streets on which situated) of each. Name some street or streets by which one could pass from the extreme northern to the extreme southern portion of this city, and men-tion five prominent buildings, places or parks which would be passed on the route given. Name a street-car line (or connecting lines) by which one could travel nearly or quite across this city, and name the principal streets over which it or they pass.

The examination of the railway postal clerks, to which the civil-service rules have more recently been extended, is one which has attracted much attention, and has been considerably criticised. The subjects upon which competitors for this branch of the service are examined and their relative "weights" are as follows: Orthography, 1; penmanship, 1; copying, 2; letter-writing, 1; arithmetic, 2; geography of the United States, 4; railway and other systems of transportation in the United States, 5; reading addresses, 4; total, 20. The examination in the first four subjects is substantially the same as the corresponding subjects of the clerk examination, before referred to. The examination in arithmetic is even simpler. In geography the competitor is required to name two States crossed or in part bounded by the following named rivers: Connecticut, Delaware, Ohio, Mississippi and Missouri; also, the capitals of these States. The other questions were as follows:

Name the State in which you live, and the States or foreign countries, or bodies of water, which form the boundaries on two sides of that

Name two important cities on each of the following named rivers and lakes, and give the name of the State in which each of these cities is situated: Hudson river, Ohio river, Mississippi river, Lake Erie, Lake Michigan. Name three cities on or near the Atlantic ocean,

one on or near the Gulf of Mexico and one on or near the Pacific ocean. Name the State of the Union that extends furthest east and the State that extends furthest west, and name the capital of each.

Next come the questions relating "to rail-

way and other systems of transportation in the United States." The railway divisions of the United States are given the competitor, and the following questions are appended, which, like all other questions, are to be answered in writing: Name the three principal cities of your State and the principal railway lines (three if

there be that many) centering in each of them. Name the principal railways (not less than two) passing through or terminating in your State, and give five of the principal connections (roads which are crossed by them, or terminate in the same city with them) made by either, or Name the roads which together form the most

direct line from your nearest railway station (give name of that station) to the largest city in any adjoining State. (Give name of the city and of the adjoining State.)
Name the road or roads connecting two of the most important cities in your State, and name ten of the largest cities (or important towns, if

there be not ten cities) situated on those roads. Name the two most important railway centers in each of the States of your railway mail division (omitting your own State) and the road or roads, or steamboat lines, connecting each of those centers with the capital of your State. "Reading Addresses" is the last subject; and, for the purpose of testing the capacity

of the competitor in this important branch of the railway clerk's duty, one hundred cards are furnished with addresses written on them, which the aspirant is required to read in a given time, the examiner noting the errors, etc., as he reads. The examination of the competitors for postal clerks covers six hours. From the foregoing the reader can derive a fair understanding of the nature of the

competitive examinations under the rules of the civil-service law and judge for himself whether or not the statements which have appeared from time to time in newspapers are correct. All the questions copied have been used, but will not be used again. The Civil-service Commissioners, however, assert that the questions used at all examinations are of the same general character as those which have been quoted.

DARE you hesitate, when a frightful cough is sowing the seeds of consumption or bronchitis in your lungs or throat, to send for the only remedy? Never was there a cough or cold that could resist the healing operations of Hale's Honey of Horehound and Tar. Sold by druggists. Pike's Toothache Drops cure in 1 minute.

FLORIDA,

Via the Old Reliable Louisville & Nashville

Commencing Sunday, Jan. 26, the Louisville & Nashville railroad will run on their limited train. leaving Cincinnati at 7:55 a. m., a Pullman sleeper to Jacksonville without change, via Pen-sacola and the Florida Central & Peninsular railroad, in addition to their service via Montgomery and Albany. This train will leave Louisville at 11:35 a. m., connects with the J., M. & I. train leaving Indianapolis at 7:35 a. m., and also connects at Nashville with train on Evansville & Terre Haute railroad leaving Terre Haute at 5:30 and Evansville at 9:20 a. m., via L. & N.

This sleeper arrives at Pensacola at 7:55 a. m. for breakfast; River Junction at 1:30 p. m.; dinner at Lloyds, and arrives in Jacksonville at 9:30 p. m. Connection is made at Baldwin for points in southern Florida via night trains on F. C. & P. railroad.

The tourist via this route enjoys all the charms of a daylight ride across Florida. After leaving the historical and interesting old Spanish city of Pensacola, he passes on through the beautiful and romantic scenery of west Florida; by Lake De Funiak, the Southern Chautauqua; Talla-hasse, with its flower-embowered dwellings; on through the rich old country of middle Florida a land which has its own peculiar charms, which make the tourist love to linger, and the farmer For any further information, for rates, sleep-

ing-car reservations, etc., call on or write to Trav. Pass. Agent L. & N. railroad, Jackson Place, Indianapolis, Ind.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces nat-ural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best-known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottl s

## A WORD ABOUT CATARRH.

"It is the mucous membrane, that wonderful semi-fluid envelope surrounding the delicate tissues of the air and food passages, that Catarrh makes its stronghold. Once established it eats into the very vitals and renders life but a longdrawn breath of misery and disease, dulling the sense of hearing, trammeling the power of speech, destroying the faculty of smell, tainting the breath, and killing the refined pleasures of taste. Insidiously, by creeping on from a simple cold in the head, it assaults the membranous lining and envelops the bones, eating through the delicate coats and causing inflammation, sloughing and death. Nothing short of total eradica-tion will secure health to the patient, and all alleviatives are simply procrastinated sufferings, leading to a fatal termination. Sanford's Radical Cure, by inhalation and by internal administration, has never failed; even when the disease has made frightful inroads on delicate constitu tions, hearing, smell and taste have been recovcred and the disease thoroughly driven out." Sanford's Radical Cure consists of one bottle

of the Radical Cure, one box Catarrhal Solvent, and one Improved Inhaler, neatly wraped in one package, with full directions; price \$1. OTTER DRUG & CHEMICAL CORPORATION, Bosto

